

M1596
Thursday, May 29, 1969
San Francisco
Group I

Mr Nyland: What happened to the machine the other day. What was that.

Person: With the other machine?

Mr. Nyland: Which one was it.

Person: You mean the one that...

Mr. Nyland: The one that squeaks.

Person: It's not working this time.

Mr. Nyland: Oh, it's not.

Will it make, supposedly, Group I? Influx from New York, but I think also a few from Group II. Originally as you know, you *should* know that was not the idea. I think it is necessary for those who do not know that they inquire, not just assume. It's all right for tonight and you keep on—you can sit—but it is not right to do it this way. I said very clearly that Thursday was for Group I. Of course we can make exceptions, and for once you happen to be here now, it would be idiotic to send you back. As far as New York is concerned, they are entitled to attend to as many meetings as we have in what is, for us, a foreign country—excepting that we had to do certain things today with the Movement groups, and at that time everybody was excluded but those who were performing.

You understand why sometimes it is necessary to make a distinction. Group I are people we think are committed—rather, those who really are serious. It does not mean that people of Group II also can't become serious, but whenever someone asks to be transferred and to become a member of Group I it has to be considered, and then whatever we know of such a person and the particular reason why they ask and how they are. And it is not always the judgment of one person, it is really like a little committee—they make a decision. So, there is a distinction. The

assumption for those who come to Group I, is that they really know, through and through, the meaning of Work, and that they are working honestly. In Group II maybe they don't know, but they make attempts to Work. And sometimes—and this is the other side—when I'm here and there are certain things that have to be discussed with people who are a little bit more intimate in Work; and without calling it now an 'esoteric' group, there is something there that is much more essential in a Group I, and particularly when in a Group I there are some people I always call a 'Nucleus' and there are certain things, then, that sometimes have to be discussed—particularly when it is the last evening of Group I before I go away again—and it is not necessary that everybody knows about everything.

It is sometimes far better that you don't know, because it might disturb you. It is the same as when you read a book and you want to read through it but you look at the end to see how it is ending, and you spoil, really, the way a book is written in sequential order if the author had an intention with leading you up gradually to some kind of truthfulness. When Gurdjieff says "read it from beginning to end," he means that, and it is not just to find out so that when you get through with the warning that you already look at the Form and Sequence, or that you dip into the Impartial Mentation chapter. It could not have a meaning for you. When you get a little bit too much knowledge too soon it might even become a little poisonous for you. That's the reason why there are certain distinctions necessary.

I want to say something about organization. And again, Group II is not involved in that. You come because there is an opportunity and you come to a Group because it is provided. The so-called 'management' in an organization goes together with a responsibility. If you are not responsible you have really no right to know how things are being run, because you have no judgement and then it is extra knowledge that doesn't belong to you. There are different shades of that and different gradations and different ways of, let's say, 'separating'; and it is not always clear—I know that—and very often we talk about averages and on the borderline there is, of course, a shifting over from one to the other, and every once in a while we make a mistake. And it cannot be helped; because we are not that organized, and it is the intention of not to organize at all unless we absolutely have to. And again, the reason for that is so obvious: If you have an organization you're not Working because you expect the organization to do it.

At the same time, certain things have to be regulated by certain people who have to take the initiative, and that is always the way it is in life: Whenever there is anything going on,

someone—or perhaps a group—have to take an initiative to decide on policy. The execution is done by those a little lower in rank and the dirty work of course is done by the peons, but it is always that there are a few people who must take initiative. Perhaps twenty percent are of that type and eighty percent are those who are followers. And they are in their place as followers because they maintain the totality of the organization, they are perhaps a little bit lower in the scale.

Regarding Work you must also know for yourself to what you are entitled, and this becomes a question of your own Conscience. Because if you assume that you already are ready to receive certain things that really by your rights don't belong to you and where you in your development are really not entitled, then of course there is something wrong with your Conscience.

I don't want to belabor these things, but every once in a while I believe you have to consider it very well—what is your place—and in your place you fulfill your function. And if you know that it is not your place, then don't sit there. There is a saying by Mullah Nassr Eddin, “So and so and so it is, don't sit too long where you shouldn't sit.” The indication is that you can sit for a little but not too long, you have to get up and get out.

If we want to talk about some organization, the question of Group III remains important. It has gone down a little bit in its particular level, we have to bring it up. The importance of that Group is that it is feeding Groups II, wherever they may be. Centrally located, now, is Group III here and under the management of seven people. In this case the responsibility is divided among seven, all men, and also the request is, that after the meeting the seven stay together for a little while to discuss their opinion of the Group as a whole and what happened during that evening. So that they have a little review for themselves actually to be able to say what they think about someone else maybe, or perhaps to explain why so-and-so gave an answer of that-and-that kind to so-and-so—all of that will help each person for the next time when there is another meeting to have the proper attitude, having profited by the opinion of some of their so-called ‘comrades’ who were mutually responsible with him.

Seven persons. It does not matter now, I will not enumerate them. Group II in San Francisco will also be changed a little bit. In order to help John out I've asked Mike Near, who just come back from New York and is going to stay here, to help. He will help John, divided between the two of them any way they want. And the reason for that is partly because Mike has

been answering the tapes from Group II.

Group II in Berkeley, we also make a little change. Ron will be busy in a variety of different things, mostly having to do with putting two-and-two together and keeping the organization, as it were, 'whole' and on a certain level. And therefore Jerry and Bill McDonnell—I don't think I mentioned it to him yet, but I hope that he is willing—to take responsibility for that Group; also, again, dividing whatever may be necessary, and between the two discussing how can Berkeley remain in existence at a little different level in the hotbed of all kind of disturbances. It's a very special problem, and I think they have to really consider what can they do under such conditions.

Let me say, in general I'm interested in a group like last night. Because it was held in a place of let's call it 'scientific' learning—that what is necessary for the dissemination of knowledge among so-called intelligentsia—and perhaps because of that the student body has a certain level. I'm not particularly interested in the students at the present time. I think they are too young, I think they are exposed to a variety of things so that they don't know which way to turn. There are, of course, potentialities. My interest is in the teachers, in the so-called 'assistant' professors and professors. Part of them are, as I called them last night, 'Hasnamussian' and part of them are lazy and part of them are absolutely prejudiced, but among them I'm quite certain there are a few; and they have to be contacted in some way or other, and perhaps last night there may have been a chance of starting something.

I'm very much interested in that kind of a class of intelligentsia, because they have an understanding of certain currents that now take place. But the difficulty is that they are not particularly religiously inclined; and when they are not that, then it is very difficult for them to become emotionally involved in the work of Gurdjieff or the kind of work that is needed for Work on oneself, and they probably have very little understanding of the needs of inner life. That even the philosophers or the psychologists do not look at Man as we do—as a possibility which has potential—but more they look at such a person happening to be at the place where they are and explaining the reasons why they are the way they are and, then, trying to adapt themselves to a little bit to such conditions.

Our idea is really to take what there is and then to start to build from there in a new way. If one wants to get away from a scientific attitude or a certain class of philosophers and you want to go into the direction of religion, you run immediately into the difficulties of tremendous

prejudice. And I think there is not much hope to convince those who are so-called 'religious' ... and are religious in their own right—who definitely will believe ... and also believe in salvation of their own Soul—that they can ever be convinced of doing something about Work on themselves. Simply because they believe they are dependent either on God and, if God is not willing then on Christ, and if that is not possible then perhaps the Pope or the Priest or the father confessor will do it for them; and that very little is the emphasis on themselves of making attempts to Wake Up, and that many times in this kind of religion—particularly the organized religions—it is not very easy to tell them about what is necessary to be able to have an 'I' which is Awake.

But it is definitely in that direction that I feel that there is a little bit more hope than the people who have come to the third ... Group III. It is quite all right to have those who are a little bit freer and perhaps rebel against the present society; but it does not mean that they have enough substance, and also it doesn't mean that they have a certain way of wishing to overcome their, I call it their inherent 'laziness.' I call it laziness because it is quite easy to criticize and to rebel, it is much, much more difficult to give something that is worthwhile to take its place. And when that is not there I call a person 'lazy,' because he has not thought enough; not even what he is doing; not even what happens when he rebels and destroys, let alone that he has even any particular kind of a plan of putting in its place; and they are lazy in not wanting to find out how it happened that the conditions, with our present society industrially developed, are the way they are.

So, I'm not interested in the curiosity seekers and those who happen to come around; and particularly those who are still a little bit addicted towards drugs, I think they have to be eliminated. I don't believe it's possible for anyone who wants to ride two horses to ride both of them well, either one or the other. When you rely on drugs ... I tried to say it last night, and in Seattle I went into detail about that: It is a problem that we have to face, and it is not easily solved. Because the state, particularly LSD and a little bit marijuana and so forth, might give you a certain idea that Consciousness is available almost just right next door and all you have to do is to take a little bit of dope; and of course I've tried to explain many times that it doesn't mean that you reach something that is useful, only what you have is a state and a memory of it and also you have the after-effects, and you don't know what is taking place with you because you have no idea how much poison you take into your system.

I don't want to explain it now because there is no particular reason for it, but those who are still coming and who come of course to Group III, I think the emphasis should be that such dope fiends—that's what they are, they are dependent on something else and not willing to be dependent on their own work and activity— ... and Work on themselves will require something that is the result of their wish to really make an attempt, and such an attempt cannot be bought for a couple of dollars.

So, in looking in the future for the next two or three months, what will San Francisco do. Palo Alto continues with its own Group. I wish it could be somehow or other influential in the development, if there is any, of Santa Cruz. We have to be very patient about that. The season of vacation comes up, it is not as yet ... we don't know ... we have no time ... we cannot see as yet if there are any effects of last night. And maybe there are a few and maybe very feeble ... maybe it is possible in the fall when I come back to give another lecture there, and then with a little bit more publicity I hope we can reach that particular kind of teaching class and then maybe there is a possibility of actually continuing with it. I wish that Palo Alto would remain in contact with whatever development there is, and whoever is now in Palo Alto who has any particular relationship towards Santa Cruz, that that really should not be forgotten.

I've also asked Ron to remain in contact with what happens in San Francisco with those groups who also use the name Gurdjieff. It is interesting for us to know. It is not that I want to put up any form of competition, but I do like to know what is being said and if that what is being said is, in my opinion, correct. And I put myself up, now, as a person who claims to know what Gurdjieff means. That is a certain form of conceit, and I think I have to stand or fall with that. I have a perfect right to know what other people say, I also have a right to criticize it if I think it is necessary. If I think they are on the wrong road, I even have a right to say that I think they are on the wrong road. And I have to let it go at that; because so far I do not wish to have any particular arrangement by which there is a kind of an argument—it has no sense—at the same time Gurdjieff and the name he had, and what he stood for and whatever the ideas are in the way I or we perhaps understand it together, is something that is for me quite sacred. Because I believe in the exactness that is needed in order to free oneself from the bondage of Earth; and that is not a question of just ordinary affairs, it is something that is very honest and serious for a Man. And that therefore those who are led astray in my opinion ... and will never will get anywhere; because what is being taught to them is a lot of nonsense and sometimes excitement

and sometimes just a continuation of a subjective state, I *do* object to the fact that such people being on the wrong ray ... on the wrong way, spend their time and energy in such a way that they never will get anywhere, and that for me is a pity.

I would like to know what goes on. It will become more and more obvious that the name of Gurdjieff is going to be misused. It will become apparent that with different publications and that what is being said, particularly by those people who have been for some time in Gurdjieff's neighborhood and so-called 'lived' with him, that they in their writing will perhaps go over into a little personal attempt of trying to explain that they were very wonderful because Gurdjieff once said to them, "How do you do." There is a new book by Stanly Nott. You can read it. It is the same kind of a thing as The Journal [Teachings of Gurdjieff] the same kind—continuation of what we call simply 'experiences' of a Man in the neighborhood of Gurdjieff—but it is written in such a way that I think sometimes that the next title of his book would be "The Influence of Gurdjieff in the Life with Me." It is so entirely personal and it is so really convincing for Stanly Nott himself that he happened to be a little bit of the chosen one; but notwithstanding the good things that are in that book and some quotations which are useful, that is has to be read with a great deal of care. And this particular criticism applies to most of the stuff that is being published, and I am very sorry that it is published to the general public.

It is not that kind of thing I believe that Gurdjieff has wished. If Gurdjieff wished that, he would have had during his lifetime more than enough opportunity to be written up and little articles published while he was still alive, with photographs. It took a long time before he allowed any photographs to be taken of him, and it's only during the last year that he was a little bit more bending down and allowed it. The few photographs that exist, and have existed since a few times, were usually quite hidden and at the present time even are difficult to obtain.

Gurdjieff never wrote anything for that kind of a general public until the end of his life. Orage never wrote really about Work. He did make statements, and he had groups. He had no tapes but there were notes ... and Orage knew about the notes and he agreed to whatever Daly King wrote and that what was written by Daly was really corrected by Orage himself. So in that sense you might say Orage 'committed' himself, but *never* he himself writing. And he, being a writer of excellence would be the logical person to have written. He was perhaps under a certain obligation to Gurdjieff. He wrote a little obliquely—that is, there are certain things, like the fifteen essays, which touch more or less in the direction of what a Man could be and talked about

the possibility of such double lives that a Man could live—but Orage never wrote like he has written about other kind of literature. He has not even written about Gurdjieff himself. He did write about Katharine Mansfield. He write a little essay on religion, of course he wrote a little essay on love; and that was more a literary effort instead of talking about the philosophy of the ideas of Objectivity. That Ouspensky published his book, to my ... in my opinion it is still a little unfortunate. But for the sake of having something that took place in St. Petersburg it's probably worthwhile enough to read it; at the same time, having received more publicity than even All and Everything, it also has led several people astray, particularly in regard to the negative emotions; and whatever is the result of that may be a certain prejudice that has been set up—and that therefore that what is Gurdjieff, unless it is à la Ouspensky is not right, or that All and Everything cannot be understood and that Ouspensky is so much clearer and all the different things that come up with it—I simply warn you about it. The other books—Commentaries, and Fragments or that what is published by Nicole—also should have stayed within his own Group.

What is needed for a person who wants to find out about Work, is of course what I said last night: To verify in his own life that that what he hears has truth for himself. If he doesn't verify it, if he doesn't apply it, it remains a little philosophy and interesting most likely, but not of much use. And if you don't want to apply, if you don't want to find out if it is the truth you will always have to go by hearsay; and then you become dependent on imitation, and you will never develop your own life.

The requirement of groups is to remind each other that there is Work to be done, and that is why the little bit of an organization which exists is simply for the sake of trying to hold together a group of people who might have a common aim. When I say, like I said in Seattle, that it is necessary for those who are interested in Work that they have to set their own house 'in order' first, I really mean by that that whatever there is in your ordinary life on Earth, economically speaking or whatever it may be sociologically, that you really make an attempt to settle that so that you can have a little time to think about your inner life.

Don't start to think about your inner life prematurely. It has to have a basis, and you must not spend too much energy worrying about things—how to pay this or that—or the relationships that you have, straighten them out. Every person makes mistakes. When they come to the conclusion that it is a mistake they ought to be strong enough to correct it, and if they cannot correct it in the situation in which they happen to live, they have to have strength to change it and

maybe at times, even, to leave a certain situation for their own sake. But it has to be thought about quite correctly and 'in depth,' as it were. One has to know exactly what is right or wrong, and it may take some time before you actually know that. But there is no objection to continue as long as one is seriously engaged in trying to find a solution; so it is not a question that you have so much money in the bank before you can call it that you have set your own life in order; it may be that you can remain poor, but the attitude has been that you pay enough attention to that what is needed for the life that's on Earth. Because that is what the Earth will require of you: That when you die that the Earth will say, "Have you paid that kind of debt in the form of assisting me in the Organic Kingdom as I require it for my own existence." That is Mother Nature speaking of Her own existence, requiring the existence of Mankind. We are a part of that. Like it or not, we are a part of the Earth. We are, here, bound to the Earth. We have to find out why we are bound, then we can find out how to get loose. But in the being bound, there is an obligation in the finding out there is the possibility of the reason why it is that you are bound.

A Man's aim is always threefold: A daily aim, with which he lives from the morning to the evening in the hope that he will make it in the evening, that he won't die during the day; he also has a life aim which belongs to him, to whatever he thinks and hopes for that his life may be worth and how many years he hopes to be able to live, and that during that time he might accomplish certain things for himself and for others who are close to him and whatever name he wants to reach or whatever respect that he thinks he is entitled to; and then there is a third aim, I call it 'universal' aim. It's Cosmic. It is Godlike in nature. It is something that exists outside of this world of the Earth. It is something that has to do with the place of Man in relation to eternity.

It is of course a question, then, of course of trying to understand what is meant by such big terms; what is meant, really, by life for him and to what extent a Man can believe that life as it is now, is a part of something else. And, not even a part: That that what he represents and what is *in* him as life is already Infinity, but he doesn't know it because the form in which it prevents him from seeing the truth. This universal aim has to be for a Man in his inner life, and it has to reach as far deep as it can go and as far deep as a Man dares to go: Down to his Magnetic Center which, as you know, is the central point where the level of the Being of Man should be. It isn't there all the time. The point of gravity of a Man and the level where he lives, very often is only

on the surface of the outside world—the manifestations and the way he lives in ordinary life. If it is shifted to his essence it's already a little better, but it still can remain unconscious. In order to find the universal aim one has to make attempts to be Conscious, and usually when that is reached, even then it may not be clear.

The real reason of understanding what is a universal aim only comes with the development of Conscience. When that is there, a Man starts to understand the relation to God. And, it is God that tells him about the universal aim; not the books and not anyone else on Earth, not even a Man's own possibility of a Soul. That what will be told comes from Above, not from himself ... that is you might say 'sounded' in the universe, and that what is in a Man's Magnetic Center is like a loudspeaker. But, it is tuned down. It is affected by the radio waves from the universe, and that what comes through a Man can listen to at times. The loudspeaker is not his own, because it is not activated by anything of himself. It is activated by the higher laws; and for that reason—not being his own—he has to wait until there is the proper relationship between him and God himself, and it only will be when Man having a Conscience can then be open to that kind of an influence.

When one lives a daily aim, it is affected by the yearly aim and by the life aim. When one lives a life aim it might be affected by the universal aim, it is not necessary for Earth. It's only necessary for the continuation of life *after* Earth, or for the realization of life on Earth that it could be Omnipresent. If that's the case—that I understand what is meant by being everywhere, that also being always in eternity and also that that what is knowledge becomes Omniscient as an understanding for myself—it is only *then* that I become interested in such universal aim for me, and then it is hoped that such an aim can ... will start to influence my life aim and also my daily aim. That is as if at such a time my daily aim becomes deepened; that *in* that, although it may be described in a certain intellectual manner of that what I want to reach and I can even make lists of what I should do during the day—I can even say that it has to be done at a certain time, and I can put myself under a certain framework of order so that that what is my mind tries to tell my body what to do—all that is quite infantile, but when it starts to deepen—that is, when in the activities of a day I can introduce certain emotional states and then, by means of such deepening emotion really give color and volume to what I am doing—then I introduce in my daily aim something of the universe.

It may not be very much in the beginning, but at least it has already the principle. When it

is a yearly aim and when it becomes a life aim, *that* is different. That is really where the devotion of Man could become apparent in his ordinary life on Earth; and that is the particular period—over his life span—where he starts to understand the relationship of his inner life towards that what is the outer manifestations, and it is there where the beginnings of ... where the beginnings are of that what is universal for him: To introduce that into his life's aim so that his life then becomes, as it were, 'transformed' and that something in him as energy is converted into energy of a different kind.

It's very important to see that this is the opportunity of one's life. Because there is no particular reason and no hope to wait until you die in order to, then, assume that the universe will be open to you. It won't, and I don't think that unless one makes preparation in this life that when you die you will be in a much better position. You can say of course that at such a time that you may not have a body and that whatever is of spiritual value could then be 'free,' I'm afraid, however, that during such a time you stay around Earth very close and that also that the bondage of Earth and the gravity of Earth still remains in existence until such spirits in their own life then, as spiritual life will have Worked also on their self by means of their Kesdjanian body.

But aside from that, what takes place in a Man when he devotes his life to the possibility of bringing about an equilibrium between his outer life and his inner life; it is that he first has to understand what his outer life has to be and to fulfill the obligations that are inherent in that, and it is only when he has fulfilled it that he is entitled really to devote most of his time *then* to the possibility of the universe.

When Gurdjieff talks about the five rules of Objective Morality, three of them—that is, almost more than fifty percent—is devoted to the condition of Man as he is on Earth, the realization of that what is needed for the maintenance of his three centers, and only when *that* is fulfilled a Man has done what he can. Also I would say when Man has tried to Work on himself and he has already reached the possibility of a certain state of Consciousness and Conscience, I would say if a Man has gone through the 'Do-Re-Mi' of intellect and the 'Sol-La-Si' of emotion, at such a time a Man starts to realize his universal aim may be, and not before. And it is only in that particular period, which is extremely difficult for a Man, to become free from the bondage of Earth; that even then if he is spiritually able and can live separated from the Earth, that only at the point where he is intentionally involved in the creation of conditions in order to prepare for his own fusion—and in that sense even you might say for his own 'destruction'—that he

becomes entitled to understand what is meant by God wishing him to give a helping hand.

These kind of things when you consider them, when you look at your meetings in that way *what* is it that the different Group members can give to each other, and to what extent can they remind each other of the necessity of emphasizing in their life's aim—and of course reflected then in the daily aim—this kind of a depth which every once in a while ought to appear. I've talked some years ago, also here, about an emotional relationship. I really mean that there is something that can exist separate from that what is your physical body. The physical body is of course an easy means of expressing a certain feeling, and that is what we usually employ. Because I say it's the 'easiest,' it is also the most logical since that what we call 'feeling' is connected with the physical body, and you can hardly separate it. The aim of Work is to be able to give the three centers a chance of becoming independent of each other; and that means, of course, that one has to learn how can a feeling body actually become an emotional Kesdjian body, and how can it be free from the physical body so that the physical body is not needed for the expression.

The expression of the physical body as the result of an emotional state or a feeling state goes in two ways. One is the intellectual one; it is there when one starts to talk and formulate, and where the head brain is used ... in the form it takes is by means of words. So that one can express it in ... the physical body then has, in the voice, a possibility of the expression of something that is emotional, and again it is the physical body that is used for that particular purpose of expressing it. That what takes place in the physical body when it goes I call it a little 'lower,' which is of course the sex expression, then there is a definite feeling and a relationship between two people—or 'even before, in one,' if one wants to say it that way in relation to oneself—and it is that kind of a feeling that one has then. Sometimes we call it 'love,' sometimes it's only a little attraction which takes simply the form of a wish for unity. It is a little bit lower because it is much easier and it is also helped by the demands of the body, but it takes away from the emotional state something that by rights should belong to the emotions, and it is necessary to understand that that becomes much more important for a Man than any other physical expression.

Because emotions in their nature are quite different from either a brain or from whatever is a manifestation of the physical body. An emotion is a state of vibration rates which, in the first place takes place in one's solar plexus and where the vibrations can really not be recognized than

only as a certain force which happened to enter; or which can go up and for that reason ... or perhaps because of that, that is the place where the chakra happens to be as an entry and an exit.

You see, it is only for Man as he is on Earth. Later on that what belongs to Man and wishes an expression from a Kesdjanian body into the possibility of a Cosmic scale, will have to use the Soul for that of certain forms of spiritual material which is then taken in or given out. And we call that a 'feeling' when it relates to Man, and we call it an 'emotion' when it relates to God.

Man is capable of that when he has a feeling center; and again, he uses a physical something that belongs to him and is a solar plexus in a certain way and in a special kind of a form but nevertheless is an organ built up of some physical cells, still it is used for something that is not material. It is different from the brain. The brains in their particular kind of electronic configuration still are dependent on certain forms of matter; and particularly the sense organs—of course which function into the brain—will give definitely a physical character even to talking or so-called 'thinking,' but that what is emotional has already a certain freedom and it is because of *that* reason that Man, you might say his particular fate and his hope is situated for a Man in what he is now emotionally.

You see, it is only for Man as he is on Earth. Later on that what belongs to Man and wishes an expression from a Kesdjanian body into the possibility of a Cosmic scale, will have to use the Soul for that purpose. It's quite different. I'm not neglecting the mind and the function of the mind, but only the mind when it has become Conscious is only able, then, to have a relationship towards the Kesdjanian body which at the present time our mind the way it is cannot take. And for that reason, for Man on Earth his emotional state is the most important part for him now, and through which he will be able to reach a higher level of Being. Because that what is the so-called 'spiritual' matter of his emotion is already free from form and can go out in certain directions and even can be sent by Man towards God.

This kind of a devotion of a Man who wants to look at himself in a relation to that what is a higher form of Being, takes place in a development of his emotions, and for the reason that emotion has to be free from any other kind of expression. You see, if I want to draw a vertical line I will not be ... and I don't want to be bothered by anything that might even appear as a horizontal extension. The horizontal extension for that what is a feeling or even an emotion, is going over into a material form of the physical body; either up or down—it doesn't matter

which—it stays on the basis of an ordinary mind and an ordinary subjectivity. But when Man does not want to have that expression in a physical and perhaps in a mental sense; then he is bound to find a way and that way must then lead away from Earth, and the only way he can use and find ... and the matter that is available for it is the kind of spiritual development which makes a vibration in the solar plexus of Man active and which, then, because of this and the different ways by which the chakra starts to function with an in-and-out current, will produce in Man a current going up towards ... and one says, then, His Endlessness.

It is not true. It doesn't reach very much further than the planets, but in any event it is away from Earth. Man's first step—and this becomes apparent in his life's aim—is to develop his emotional states so that he can love not only himself but also others as himself, that he can love his brothers and sisters and he can love Mankind; then from there, perhaps aspiring to something higher, he can start to love what is on a higher Being level and maybe he can call it God. It is not God. It is a semi-god. It is something that's a little more free than Man is. I said the other day they still live on Olympus, they still play around with each other; but nevertheless it has a different kind of a quality, and also without any question they are more spiritually developed. Because certain things are attributed to them that ordinary Man could not do; and for that reason they act and function a little bit more like magicians, that certain things can take place as miracles which are impossible for ordinary Man on Earth.

It is this vertical line, I call it 'vertical' in order to give it the best chance of getting away from Earth quick. If any of the angles that such a line could make also away from Earth is on another kind of an angle—sharp or obtuse—it takes longer to get out of the atmosphere of the Earth. The only way to get out of it as quick as can be is to have a vertical, perpendicular line drawn on the surface of the Earth, and then only 21 degrees is necessary to get out of the atmosphere. One wants to leave the atmosphere of the Earth. One wants to find out what kind of a mixture one can make in one's life aim to introduce certain other things that belong to one's inner life and which also represent the matter that is produced by an emotional body.

The need for the separation of an emotional body from the physical, again is obvious: That has to be so that that what is then free as a center and later as a body, can then be combined with the other bodies in certain proportions and then can produce a harmonious sound for a Man so that Man as a whole becomes a harmonious being. And that how much is needed of that kind of an emotional quantity or energy, or how much mental and how much physical, depends entirely

on what a Man is at what time he tries such fusion, at what time he has certain conditions in which he happens to live and what his ultimate aim is of producing a unity.

All these things, if you're understanding a little scientifically, have to do with what can a Man produce in order to create something of a different kind. I touched on it last night a little bit in order to illustrate what is really a mutation or what is the meaning of a quantum. It is something that is produced out of certain subjective forms; that what is in general represented by the centers or the bodies of a Man; that like chemicals when they are put together under certain conditions and heated or perhaps frozen—or in any event exposed to certain conditions of either temperature or pressure—that then because of a chemical attraction between the three, a new product starts to exist which has entirely different properties.

I've compared it to hydrogen ... and hydrogen and oxygen producing water under the influence of an electric spark. Such reactions are two-fold. Some are exothermic and some are endothermic. It means that in such processes, sometimes heat is required and at other times heat is given off. The difference between that and the form of this kind of fusion, depends entirely where a Man wishes to go. That what is needed for him is the introduction of a new form of heat energy which will make the reaction endothermic; so that that what is then produced contains within each other and within the three component parts, has, then, a certain level in which this kind of property of that what is now heat, first becomes a potentiality contained within the level of the unit; and with this, if the unit again is broken up, the reaction becomes exothermic and then produces a certain form of energy of a lower scale which can be of service to Mankind. It's a self-containment which gradually produces different kinds of fusions and different states for a Man, and the first one that we know about is the combination of the three bodies into One in order to produce a certain entity which, then, at that time can... at that time can enter into the Cosmic range.

The eye of the needle is at the end of the 'Si-Do' of intellectual body. It is the production, during the 'Sol-La-Si' of that Octave, to reduce that what is now still a form in three bodies gradually to one entity which, then, can be small enough in its spiritual aspects to go through the eye of a needle.

What one really wishes is to understand in this life: What is the principle of such fusion. This you might say is 'given' to Man in order to prepare himself for the service of God. Because if I learn my lesson on Earth, if I find out what is taking place for me now, if I can actually

Work, if I can understand what is keeping me here, if I understand what is the necessity of overcoming a Karma, *then* having learned this lesson I don't have to learn it anymore. That is why when a Man is serious on Earth and in his lifetime tries to Work on himself and can actually produce for himself at least a beginning of a body not only of Keshjan but also his Soul, that then in the finishing up of that kind of a process and gradually leading to a fusion and becoming One, he has gone through *all* the possibilities that are available for him. And at such a time Man can cease to exist; and what stays then as Man is simply the replica of Man on Earth, but this time completely taken up by the spirit of God.

In that particular realm, no particular Work is needed anymore. That what is needed for Man is first to settle the affairs of his ordinary solar system. When that is finished in his particular triad of development as represented by a little Octave of 'Do-Re-M,' Man becomes permanent. That is, he does not have to come back to Earth anymore, he does not have to repeat what he now has to suffer through. He is finished and, you might say at such a time in a spiritual world he is 'out of reach' and he belongs, then, to an entirely different set of so-called hierarchy: Of higher Being-bodies which, then, starting with an Archangel are not anymore subject to the laws of Earth or having to return ... or not even *have* to return to the solar system as it is. At that time Man is finished with the preliminaries of his first cycle, and he enters into the second cycle of becoming a servant to God. The second cycle, we say it starts with the 'Cosmological' event; it is the entering through the eye of the needle into an entirely different kind of a realm; it is again a world that is made of three different steps—the 'Sol-La-Si' of his Octave—and it is also then subject to the third possibility ... or rather, the second possibility of fusion entering into the third form of existence, which is to go over from three into One.

The perspective of these kind of things and the reason why I talk, is again—I said it before—is to create in you a feeling of where is Work and where does it belong. It belongs in your life. In the totality of your life. It should become apparent in all the activities of your life. It should be in all that you do during a day. It should be the color of that what is your life. It should give to your life the possibility of producing as many colors as you can in an Experimental stage where you try to test out what is the possibility of retaining Consciousness next to unconsciousness, next to an ordinary feeling, next to that what you start to produce as a Conscience, next to that what is the execution of both into the Will of a Man when he starts to grow up and could consider himself Conscious and Harmonious. It is that what a Man should

have when he gets up, when he looks at his life of that day, as I say 'hoping' to make it until the end of the evening. The same as when he falls to sleep he hopes he will wake up: If he is right he hopes fervently that he will wake up, if he is wrong he hopes that he will die during the night.

I hope you will not be that morose. I hope it will never come to you that you really wish that you were dead. One has thoughts of that kind every once in a while; it's obvious, because conditions of life sometimes are extremely difficult and sometimes they look quite impossible. What is there that gives one hope in one's daily life. or in one's year, or lifetime. What is the hope. Sometimes I say it is the possibility and anticipation of meeting God. If I can understand that. If I know that such possibility exists, if I can believe in a miracle that the plausibility will go over into the actuality, that for me is the miracle, that gives me hope. That helps me to overcome terrible conditions during my daily life, or even during several years of my ordinary existence. If I can... [tape turned over]

side 2 [Aside: When that happens, I always have to think twice.]

...if I can remember that that what I wish to become should be in the image of God, if I can imagine what it is that God is like, if there is a possibility in my ordinary life's existence to have such a picture as a symbol with me; regardless if that is the truth, but gradually as if I'm drawing a picture in my unconscious state and it has only a certain outline; and as I become more and more Conscious I fill in certain things which at the different states of my Consciousness or the different levels of my Being I start to become aware of; and that what I then can see because I'm more and more Awake, will gradually be taken in such a way in my drawing that I then augment it and correct it perhaps, but also add to it that what becomes quality of sacredness, quality of Infinity, quality of His Endlessness; finally at the end of my life in having grown into the possibilities which are ahead of me of becoming a Conscious Man, that then maybe that kind of picture as a drawing will fade.

When the unity of a drawing is reached, it becomes a point. It is no longer necessary to have the outline. When actually love between people exists, there is no form necessary. That what exists is of a different kind, and it need not be defined, even. When that what is love having gone over into the existence of silence between, then there is no need any further for an expression. One knows, but at any time one can come down without forgetting where one came from.

When there is a unit and it is made up of three component parts, there is a point in which, at

that fusion process when it starts and when it ends the process simply means it takes place on that place and it does not move from that place until the new form, as a unit maybe, has been formed completely, hundred percent. In a chemical reaction the question of temperature does not change, it takes place at that point. For instance, if ice melts into water, all the ice has to melt into water at the same temperature, and if one keeps on heating the heat is used for the fusion ... or defrosting process, and then when it's all finished then the temperature goes up.

It is the same way—I have, in the possibility of unity, that the expression of myself in any way I wish as a unit, I can also choose to use the three forms out of which the unity came. This still has to be understood. Because sometimes one thinks that in going over into a state in which no form is needed, that then the form must disappear. The form and the unity can exist at the same time. It's exactly the same as when the 'Do' of intellectual body is struck, it exists in a range where Consciousness exists and where on the other side of the line unconsciousness exists. It is the same 'Do'; it only functions a little differently, but it is the same. When one says, "I love you," it means that there is a certain form in which that is used. One can also say without saying I love you, but both are exactly alike and it doesn't matter if it is used in no form or if it is used in a form itself.

It depends entirely on the purity. In order to fuse three things together they have to be pure enough to be able, you might say, to 'see' each other; and at such a time when they then can fuse together that what is the fusion will create a product which is pure in itself, and *all* different impurities will be eliminated. This is what must happen between relationships of people. This must happen when there is in a Group an emotional something which can combine people. It must be at such a time, in existence of a unity between people so that then, at the same temperature they can express themselves in any kind of a manifestation.

This is the difficulty to understand: That the manifestation can be exactly the same as the non-manifestation—provided there is that kind of a unity. I say a 'fusion' between people of a Group: When they can understand each other that they are together in one aim wishing to become Conscious—and which aim is outside of them—then the bondage ... or the bond between them is not dependent any more on what they say or do but is dependent on their emotional state and that level of Being, and that therefore whatever manifestation they happen to choose, it will never take away from the reality of that what exists between them emotionally.

It's a question of bringing that what is the outside to one's inside, and it's a question

sometimes of wearing your heart on your sleeve. It is a unity of Man *within* himself. It is a unity in which even his Magnetic Center and his 'I' can join together, and in between that what is contained as essence and essential ... essence and manifestation has become One under the influence of that what is Magnetic Center, as I say, every once in a while 'shaking hands' with 'I' when it starts to penetrate to make Magnetic Center free. It is when the prince wakes up the Sleeping Beauty. It is that what is needed for Man to understand that in his life he can be complete at times; and then his sincerity, his truthfulness, that what really represents his life is just what he is, and there is no further question of criticism. Because that what is essentially himself cannot be changed anymore, and it doesn't need any change; because that is the most important part of him, and it includes at that time *all* his manifestations.

This is the true understanding of mechanicality. Because it comes from something that makes a Man mechanical, and *what is it* that produces such mechanicality from him as a machine: That what makes him alive and act as a machine. And that what is a machine is not to be blamed for his aliveness, but when one understands it is a machine with all the manifestations obnoxious or not, that what really causes a Man even to act mechanically is that what is alive in him. And if one can see that—this transparency of the machine having become so completely clear that one knows and one feels and one understands that what a Man is—then there is no further question even of loving him.

We reach that very seldom. Because we have to go through such a tremendous difficulties of over-bridging this and that—and understanding why such mountains and why such valleys of death, why such losses of energy, why such suffering, why is it needed to have to go through all that and whatever it is that one's Karma dictates to one—but there is one thing: That if one doesn't have any fear, if one is not afraid to wish to continue that what one knows to be within and that has to be a knowledge which at times can come to the foreground—the existence of eternal love within oneself—that then that kind of a hope will give a Man constantly the desire and the strength to continue in the direction which he knows is right.

This question of knowing right and knowing wrong; the question of knowing what is right in a Group; the question of knowing what is Work and understanding of it; the question of acknowledgement of different people who are sincere and honest in their wish to become Conscious: And although they may not know exactly how to do it or perhaps they may be a little bit floundering, *then* it is the time to see what is their life's aim, and not what happens to be a

little bit of a manifestation which happens to come out during the day. That does not make a Man. A Man is what he is in totality either as his life ... as his life span will unfold, or what he is as his inner life which his universal quality will give—also to the world.

You have to learn to Work together. You have to learn to understand each other. You have to learn ... I wouldn't say to love each other, you have to have appreciation. You have to have a willingness to share. You have to have a willingness to wish to enter every once in a while in the life of someone else even if it costs you something, even if you are completely unable to do it. Even if you say all the time that you cannot do it, you must do it just the same. You remember the soldier who had to salute: He couldn't do it, but he did it. It's exactly that: It's the impossibility, but I do it. Simply because I do not believe in such impossibilities. As soon as my mind starts to believe it's impossible, I'm licked at that attempt; that even knowing that I say "I cannot," I'm asleep.

When I'm Awake I constantly have the wish to continue to live, and I constantly will have that wish to continue to make an effort. I will constantly remain adventurous; not knowing what I will go into, but knowing that I'm on the right road to go into something to finally find, I say, the miracle 'dissolved' and in its place a kind of a drawing that I cannot read from here but has been written in indelible ink. And when I get to the point of Infinity I ask St. Peter will he give me some means to produce what was really written, what was really the face, what was the drawing like. And of course he won't tell, but he will say "I will give you something like a chemical that can produce it"; and then you go home and you sit quietly and you take the drawing in front of you and you apply the chemical and you try, if you can, to be as contained and One as you can be, and if you are actually in relation to God in a certain Oneness wishing Him to enter into your heart, then that kind of a secret will be open to you.

You see, this is something to aim for. This is something for the end of your life, and this is something for tomorrow. Because the miracles can happen in the sense of Omniscience. A miracle can be *now* because a moment can be *now*, a moment independent of time. And if you take this drawing and you actually come to yourself and you sit in front of it and you have prepared for that... What ought to be there, you don't know. You hope for this or for that—don't. Don't try to define it. Try to be as open ... to see what perhaps might be; and it ends up by saying "God, You tell what is it, I don't know"; perhaps I don't even wish to know but if You wish to tell I will listen, and you apply the chemical and then it appears.

What will it be for you—you ask this of yourself. Because there are many possibilities. I do know what it is for me and I cannot tell you, but each person has a right to know what it might be for them, and each person will have a right someday to perceive it. The need, that what produces the chemical is the combination between your Consciousness and your Conscience; those are, as it were, two ‘spiritual chemicals’ which in the state of Cosmic chemistry can be mixed, and in the production of the two something is formed which expresses itself as the Will of Man to love God.

Goodnight.

End of tape